Ἀνθρωπαστενές.

A GOOD GROUND

To ceaſe from

Confidence in Man:

Diſcovered in a

SERMON

upon *Iſaiah* 2. verſe 22.

Preached at *Clement Danes*, the laſt day of the Sixth Moneth, 1651.

By *George Maſterſon*.

Nobis Albada non niſi Albada eſt. *Lipſ. adverſ. Dialogiſtam.* Ut nihil habet eximium, ita veniâ certè indigna non eſt. *Hu: Grot: Ben: Aub: Maurerio Epiſt.* 43.

Man is like to vanity, his days are as a ſhadow that paſſeth away. Pſal. 144. 4.

Now behold thou truſteſt upon the Staff of this bruiſed Reed, even upon Egypt, *on which if a man lean, it will go into his hand and pierce it. So is* Pharaoh *King of* Egypt *unto all that truſt on him.* 2 Kings 18. 21.

London, Printed for *Edward Husband*. 1651.

To the truly Honorable

JOHN BRADSHAVV

Lord Preſident of the

Councel of State.

My Lord,

THis Diſcourſe was preached in faith, and it is in humility caſt at your Lordſhips feet. It was judg'd by ſome (in the day that it firſt ſaw the light) like Apples of Gold in pictures of Silver. The complexion of your Affairs is (through the admirable goodneſs of God) far different from what it was in the day that my Soul travailed with theſe Meditations. A golden Vial of Contempt (from the hand of the Lord) is poured out upon the heads of your Enemies: and the glorious Succeſs that the Lord hath crowned your Army with, may ſeem to render the enſuing Exhortation (Ceaſe from man) unſeaſonable. Yet (my Lord) if it be judged uſeleſs to every other purpoſe, it may ſerve as a Teſtimony of my Fidelity and Affection to the Commonwealths Cauſe. Dulce eſt amicorum fidem ex auxiliis cognoſcere, etiam cum jam eorum uſum ſpe celerior victoria intercepit. Grotius B: Aubt Mauterio Epiſt. 25.

But I am bold to hope (the Bleſsing of the Lord accompanying of it) the publication will not be in vain even at this day, For I have heard by the hearing of the ear (and experience it but too much in mine own breaſt) that the deſire of glory is ſcarcely laid aſide (even by good men) till they put off their mortality: Cupido gloriæ etiam ſapientibus noviſſima exuitur, Strada *lib.* 2. *proloc. Acad.* 2. *It is eaſier to conquer Armies abroad, then ſubdue Luſt at home.* Adeo excellentibus ingeniis, citius defuerit ars ut ſeipſos regant, quam ut hoſtem ſuperent. *Though the publique Enemy have been made as ſtubble before your Sword, yet there are darts in the hand of Satan, which if they be not quenched by an operative Faith, will ſtrike through the Liver of the State. The dart of Pride glorying in your own councel or ſtrength, is a deadly dart: If you attribute any thing to man, you will deſtroy in one moment the glorious Fabrick which the Lord hath been ſo long in building, and cemented with ſo much precious Blood.*

Livius de Fabio.

Hæret lateri lethalis arundo. Virg.

It is obſerved of Timotheus *the Athenian, who having done many great Services for the State in his Government, and giving an Accompt thereof to the People (according to their cuſtom) concluding every particular with this Clauſe,* And in this Fortune had no part: *that he never proſpered in any thing he took in hand afterward.*

My Lord, *The face of the enſuing Diſcourſe is ſet againſt the Wiſdom and Strength of man, as they are (falſly) judged a foundation of Confidence, and if your Lordſhip caſt an eye upon it, you will there*

there finde the Lords end in the terrible Work that he hath wrought for you in Righteouſneſs, viz. That the Lord alone might be exalted in that day. *The* Man of the Lords right hand, the Choſen man *will prove but a lye if he be leaned on. I deſire to render the honor that is due to the precious Inſtruments that the Lord hath made uſe of for the carrying on of this great Work from the beginning: and mine eye runs down in ſecret becauſe of the wormwood and gall, the bitterneſs of ſome mens ſpirits againſt them; Yet I dare not ſay of any Inſtrument (no, nor of all) as* Florus *of* Marius, Actum eſſet de Repub: niſi illi ſeculo *Marius* contingiſſet, *The Commonwealth had been deſtroyed, had not he or they been raiſed up. The Speaker, the General, your Lordſhip, with the reſt that are faithful for the Lord in Parliament and Army, are poliſhed Shafts: but the hand that made you ſuch, can do as much for, and by a Stake out of the hedge.*

When the Lord had prepared a Gourd to be a ſhadow over Jonah's *head, the Text ſaith,* So *Jonah* was exceeding glad of the Gourd: *and immediately it follows,* But God prepared a Worm when the morning aroſe, and it ſmote the Gourd that it withered, *Jonah* 4. 6, 7. *Your Army is a Choice Gourd, it hath been hitherto (under God) a Shadow from the heat: Confidence in them will breed the Worm, and cauſe them to wither when the Sun ariſeth. But I forget my ſelf too much in treſpaſſing upon your Lordſhips precious time,*

In publica commoda peccem
Si longo Sermone morer tua tempora. *Horat. 2. Epiſt 1.*

That

That the Lord who hath called you to an high Place, would keep your heart in a frame of exalting him, that he who hath made you eminently faithful to the Commonwealth, in the great Concernments thereof, would instruct you to be faithful to your own Soul in the Concernments of Eternity, is, and shall be the continued prayer of,

MY LORD,

The meaneſt of thoſe that honor
your Lordſhip for vertues ſake,

Geo: Maſterſon.

ISAIAH

Isaiah 2. 22.

Ceaſe ye from man whoſe breath is in his noſtrils, for wherein is he to be accounted of?

WE meet the Prophet (in the beginning of the Chapter) having his feet ſhod with the preparation of the Goſpel of Peace, his lips dropping with an Evangelical Prophecy, which divides it ſelf into two ſtreams (flowing with Milk and Honey) In the firſt, we have the glorious future Eſtate of the Church: *And it ſhall come to paſs in the* [a] *laſt days, that the* [b] *mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all Nations ſhall flow unto it, and many people ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, &c. ver. 2, 3.* This glorious eſtate of the Church is illuſtrated here by three things. 1. Its Exaltation; *The mountain of the Lords houſe ſhall be exalted above the hills:* 2. Its Confirmation; It ſhall be [c] *eſtabliſhed in the top of the mountains.* 3. By the Confluence to it; and [d] *all Nations ſhall flow unto it.*

In the ſecond, we have her Peace as a River, and her Proſperity as a mighty Stream, illuſtrated by the wonderful effects of it at the fourth verſe, *They ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt*

[a] In Noviſſimis diebus, tempore ſcil. Meſſiæ Menoch. Completur ultimam ætatem mundi, ſcil: tempus ab adventu Meſſiæ in carnem, uſq; ad diem judicii. Eſtius, Hunc locum ſublimiore ſenſu de Meſſiæ temporibus, etiam Hebræi intelligunt, Grotius.

[b] Mons domus Domini, i. e. ipſa domus Domini, Eſtius. Mons dom: Dom: i. e. Eccleſia, Menoch.

[c] Fundatus, munitus, ſtabilitus, hoc enim ſignificat Hebræum nachon Menoch.

[d] Omnes, ſcil: ex omni natione aliqui. Eman: Sa:

gainſt nation, neither ſhall they learn War any more; and more fully (where this Prophecy is again repeated) Micah, cap. 4. ver. 4. *But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make them afraid.* A man would expect now, that this halcion Prophecy ſhould be brought forth in a ſweet calm, that there ſhould not be a frown upon the face of (that great Ocean) the world, when it is brooded and hatch'd by the Spirit of God: But behold, the ſhaking of the Earth terribly, the removing of Mountains, levelling them with the duſt, uſhers in the eſtabliſhment of the Lords Mountain; ſharp pangs and bitter throes precede this Birth; deſolation and deſtruction, the alarm of War, the voyce of the Trumpet, neighings of Horſes, claſhings of Armor, rollings of Garments in blood go before this bleſſed Peace, ver. 11 and 12. *The lofty looks of man ſhall be humbled, and the haughtineſs of man ſhall be bowed down, and the Lord alone ſhall be exalted in that day: for the day of the Lord of Hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low:* and again ver. 19. *They ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth*; and in the end of the 21 verſe: Thus Gods ways are higher then our ways, he brings light out of the womb of darkneſs, eſtabliſhment out of confuſion; the deſire of all Nations, by the ſhaking of all Nations: Now the Lord walking in ſuch an inſolent way, the Prophet beſpeaks the Church *ver.* 5. to have her eyes upon God: *O houſe of Jacob, come ye and*

Iſaiah 55. 9.

Hag. 2. 7.

let

let us walk in the light of the Lord: they that walk not in this light, grope after God (in many of his dispensations) as a blinde man; they that walk not in this light, stumble and fall under every cloud, which God, in the wisdom of his providence, brings upon the house of *Jacob*; their soul is cast down, and their spirit disquieted in them whenever the Enemy is exalted, though he be lifted up but to be thrown down with the greater violence: On the other hand, they that walk in this light, know, that *when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is, that they shall be destroyed for ever*, Psal. 92. 7. They that walk in this light, know that when the day of the Lord is upon the proud and lofty, upon the Cedars of *Lebanon*, and upon the Oaks of *Bashan*, upon the Ships of *Tarshish*, and upon the high Towers; it is that the Lord alone should be exalted in that day: Now when the Lord ariseth to do this, he will do it by his own arm, *his arm shall rule for him*; therefore he bespeaks the Church, *Cease from man*, & he will do it against all opposition; whatsoever, therefore he adviseth Enemies, *Cease from man*. The Romish expositors do generally interpret it of Christ, the man Christ Jesus is the man (say they) here spoken of; and to cease from him, is in their sense, [e] *To take heed and beware of offending or killing Christ, who although he be man, yet he is God also, and by the breath of his nostrils, the fiercenes of his anger will avenge himself upon his enemies*. But the Prophets scope in the whole Chapter, stands in opposition to such an Interpretation; the meaning therefore is, [f] *Place not your confidence in any of the*

[e] Serio vos moneo ut quiescatis à vexando, atq; occidendo Christo, qui homo quidem est, sed etiam Deus scelerum vindex, Menoc: in loc. Significatur magnanima ira indignatio & vindicta, quam in suos hostes Christus exercet, Idem.

[f] Nolite Fiduciam in ullo homine ponere, Grot. Annotat.

ſons of men, as *Grot.* or (as the learned Divines in their Annotations) *Seeing all humane helps and external ſtays will fail, and no might or height will be able to ſecure any when God comes to execute judgement: be admoniſhed and adviſed to caſt off your vain Confidence in frail and mortal man.* The words then are a Dehortation anſwering (*ex adverſo*) that Exhortation *verſ.* 5. and they hold forth [s] *Dependence upon God, in ceaſing from man.* We may obſerve in them:

[s] Deo adhæreſcite, & ab ipſo toti pendete, non ab hominibus, Jun. in loc.

Firſt, A *Tacit* Suppoſition, *viz. Man is exceeding prone to place his Confidence in man.* Secondly, An expreſs Dehortation, *Ceaſe from man.* Thirdly, The Enforcement of this upon a double accompt, or two Arguments to ſtrengthen the Dehortation. The firſt general, in the end of the verſe: *There is nothing in man to be accounted of*, therefore ceaſe from him. The ſecond more particular, *His breath is in his noſtrils*, therefore ceaſe from him. One word of the Suppoſition, Man is prone to confide in man: By Man in the Text we underſtand any thing that is not God, the oppoſition is very frequent in the ſcripture, and the Dehortation here anſwers the Exhortation in the fifth verſe, To walk in the light of the Lord. All means, inſtruments, ſecond cauſes, are Man: Strength is man, and Policy is man, & Riches are man, *&c.* and upon theſe the ſons of men are prone to lean, prone to cleave to them, exceeding forward to ſit down under them, to confide in them. The eyes of carnal men are ſet fully (in a direct line) upon man. Godly men have too frequently a caſt with their eyes, they look (obliquely) too much upon means. *Rabſhakeh* coming up againſt

gainſt *Jeruſalem* with a great hoſt, makes fleſh his arm, placeth his Confidence in man, 2 *Kings cap.* 18. from the 19th to the end of the 35th. *Goliah* had his eye fixed upon man, when he diſdained *David*, becauſe *a youth and ruddy, and of a fair countenance*, 1 *Sam.* 17. 42. and forward. *Babylon* alſo leaned upon man when ſhe ſaid, *I ſhall be a Lady for ever*; when ſhe ſaid in her heart, *I am, and none elſe beſides me, I ſhall not ſit as a widow, neither ſhall I know the loſs of children*, Iſaiah 47. 7, 8. And as wicked men look wholly upon man, ſo the Saints on earth have not their eyes wholly taken off from man. *David* looked ſinfully upon man, when he commanded *Joab* to go through all the Tribes of *Iſrael*, from *Dan* even to *Beerſheba*, and to number the people, 2 *Sam.* 24. 2. and he may be apprehended to glance at man in the ſixth verſe of the thirtieth Pſalm, *In my proſperity I ſaid, I ſhall never be removed.* The ground of this is, becauſe Saints are ſometimes led by ſenſe, carnal men are wholly ſenſual, therefore is their hope anſwerable to their preſent viſible help: if there be more with them then againſt them, they become confident of ſucceſs: if they march with Twenty thouſand againſt him that comes forth but with Ten thouſand, they are ready to make their boaſt of Victory; But becauſe *the Race is not to the Swift, nor the Battel to the Strong*, therefore (ſaith the Spirit) *Ceaſe from man whoſe breath is in his noſtrils: for wherein is he to be accounted of?* Eccleſ. 9. 11.

It is the Churches Duty (and it will be the wiſdom of her Enemies) in the day that the Lord ariſeth to ſhake the earth, to ceaſe from man. *Doctrine.*

O Iſrael, *truſt thou in the Lord: he is their help and their ſhield. O houſe of* Aaron *truſt in the Lord, he is their help and their ſhield. Ye that fear the Lord, truſt in the Lord: he is their help and their ſhield,* Pſa. 115. 9,10,11. *It is better to truſt in the Lord, then to put confidence in man: It is better to truſt in the Lord, then to put confidence in Princes,* Pſal. 118. 8,9. *Put not your truſt in Princes, nor in the ſon of man, in whom there is no help,* Pſal. 146. 3. It will appear to be the Churches Duty to ceaſe from man upon a three-fold Account.

Reaſon. 1. The firſt Reaſon is founded upon the Relation in which the Church ſtands to God. All her relations oblige her to ceaſe from man, and to put her confidence in God: To inſtance but in two; as he is her Lord, as her Husband.

Firſt, as her Lord: *If I be a Maſter, where is my fear?* Mal. 1. 6. Confidence in God is an eſpecial part of that fear (the ſervice) which he requires at the hands of thoſe that make profeſſion of him as their Lord and Maſter: Now unleſs we ceaſe from man, we can never give God that fear which he challengeth. The Lord Chriſt tells us, (*Mat.* 6. 24.) *No man can ſerve two maſters: for either he will hate the one and love the other, or elſe he will hold to the one, and deſpiſe the other.* He that holds to God deſpiſeth man: He that cleaves to man deſpiſeth God.

Secondly, As her Husband: God hath married the Church unto himſelf; every Believer is eſpouſed to God by the Miniſtration of the Goſpel, *I have eſpouſed you to one husband,* 2 Cor. 11. 2. 'Tis the firſt and great part of the wives conjugal duty, to ceaſe from all

all other men. The Law of Marriage runs thus, *A man ſhall leave his Father and Mother, and cleave unto his wife: and they ſhall be one fleſh*, Geneſ. 2.24. As therefore a wife deals treacherouſly when ſhe departs from her husband, and cleaves to another man, ſo are the Lords people ſaid to deal very treacherouſly with him, when they put their confidence in any thing but him, *Jerem.* 3.20. compared with verſe 23. At the twentieth, *As a wife treacherouſly departeth from her husband, ſo have you dealt treacherouſly with me, O houſe of* Iſrael, *ſaith the Lord.* Wherein her departure from God conſiſted, is made manifeſt by her return at the 22th verſe, *Behold, we come unto thee, for thou art the Lord our God:* And how come they? In an humble Acknowledgement of their folly in cleaving to the Hills, confiding in the multitude of Mountains. *Truly in vain is Salvation hoped for from the Hills and from the multitude of Mountains: truly in the Lord our God is the Salvation of* Iſrael. That's the firſt Account upon which it appears to be the Churches Duty to ceaſe from man, *viz.* becauſe of the relation ſhe ſtands in to God.

Reaſon. 2. A ſecond Accompt is, (that which is generally laid down by the Prophet) becauſe there is nothing in man to be accounted of; nothing in man that you may rationally account a Ground of Confidence. There are two things in man that paſs for a ſure foundation upon which others may build their Confidence in man, his Wiſdom, his Strength: his Wiſdom to prevent dangers and inconveniences: his Strength to repel them. Thus *Rabſhakeh* to *Hezekiah*, *Thou ſayeſt I have Councel and Strength for the War*, 2 Kings 18. 20. But

20. But I shall endeavor to render both these, sandy foundations, upon which the house that is built will not stand.

The wisdom of man (first) is not a sufficient foundation for us to build our Confidence on him. The Spirit of God tells us, *That vain man would be wise*, Job 11. 12. *It is not his vanity that he would be wise, but that he would be thought wise, that he affects the reputation of wisdom more then the reality of it.* There is a natural itch in man to be thought wise, even fools would be judged wise, and the wisest reputed wise beyond the line of what they have attained to: And as it is natural with man earnestly to desire this; so he cannot want those who will be exceeding prone to impute it to him, very ready to set this Crown upon his head. If a man be able to see any thing at a greater distance, or in a clearer light then vulgar and common eyes do, he apprehends himself, and is judged by others to see beyond the Moon. *Irrefragable, irrefutable, invincible Doctor*, are but modest Epithetes, *Angelical* and *Seraphical* are affected by, and vainly attributed to some men. One says of *Thomas Aquinas*, [h] *That the Name which expresseth him, might but serve to set forth wisdom:* And the same Author of *Ferom*, *That* [i] *the industry of a man could not attain the knowledge of that which he was ignorant of.* And the Lord *Montaigne* hath exalted *Turnebus* above the rate of Mortality, when he leaves him under this character, *A man who knew all things.* But the spirit of God speaks of mans wisdom in a lower key, *Job* 11. *vers.* 12. *Vain man would be wise, though man be born like a wilde asses colt. The best have somewhat*

Caryl. in loc.

h Cujus nomen non tam hominis, quam sapientiæ nomen est. Strada prolus. Acad. l prol. 4.

i Eo præconio exornatus est, ut diceretur, Ab nullo hominum sciri, quod Hieronymus ignoraret. Idem l. prolus. 1.

Caryl. in loc.

of

of the beast in them. Every man is brutish by his knowledge, Jeremy 51.17. and we experience it daily, that it is with the greatest wits as with [k] *Statius* among the Poets, or *Alexander* among the Heroes, they miss as oft as hit, and the number of their follies are at least answerable to their rational productions, and this comes to pass because strength of parts is accompanied with strong temptations, & lusts are not weakned or subdued wholly by the power of Nature: hence [l] *though the logical part of some mens mindes be very good, yet the mathematical part is very erroneous: they judge well of consequences, but not of proportion and comparison, preferring things of shew and sense, before things of substance and effect.* But notwithstanding this (which were there no more, is enough to enforce the Argument, and withdraw Confidence from man upon the account of his wisdom) let it be supposed that a man (or company of men) is as wise as he (or they) pretend to, or (which is much more) are judged by others to be: Suppose him to have as clear a light and as sharp an eye as a son of *Adam* is capable of: his lusts subdued so far, that all his conclusions do follow the dictates of his Reason, without turning aside to his lusts in any of them; yet is not such wisdom in man to be leaned upon,

[k] Statium inter Poetas magnas virtutes magnis vitiis adæquasse. Strada l. 2. prolus. Acad. 2.

[l] Bacons Advancement of Learning 2. B. p. 303. quart.

First, because he hath not a spring of wisdom in himself, but it is conveyed to him by a secret Conduit-pipe from God. The man upon whose Counsel I can confidently build, ought to have a spring of wisdom in himself, lest (though his counsel be as the Oracle of God to day) I consulting with him in my streights (to morrow) finde him dry, not able to give a right

a right anſwer, becauſe the Pipe is cut off. It is with man in all his ſufficiency as with *Bezaliel* and *Aholiab*, whoſe wiſdom and underſtanding by which they wrought for the ſervice of the Sanctuary, was put into their hearts by the Lord, *Exod.* 36.1. Since then the Spring of mans wiſdom is in Heaven, and it is in the hand of the Lord to cauſe the ſtreams to flow, or binde them up at his pleaſure, or to turn it into folly, (as in *Ahitophel*) or to mix a perverſe ſpirit with it, (as in *Pharaoh's* Counſellors, *Iſaiah* 19. 13,14.) *The Princes of* Zoan *are become fools, the Princes of* Noph *are deceived, they have alſo ſeduced* Egypt, *even they that are the ſtay of the Tribes thereof: The Lord hath mingled a perverſe ſpirit in the midſt thereof.*) Surely man is not to be confided in, or the lips of any of the ſons of men to be cleaved to in reſpect of his wiſdom.

Again ſecondly, The wiſdom of man is no ground of Confidence, (ſuppoſe him as richly furniſhed as he is capable) becauſe God is wiſer then he: though a man be wiſe to lay his Deſign in the womb of darkneſs, wiſe to project the critical minute of bringing it forth, yet is he not to be confided in, becauſe God is wiſer to fruſtrate his Deſign, to make it as the untimely fruit of a woman. *When the Kings of the earth ſet themſelves (and the Rulers take counſel together) againſt the Lord, and againſt his Anointed, then he that ſits in the Heavens laughs, the Lord hath them in deriſion,* Pſal. 2.2. & 4. Thus the wiſdom of man appears a ſandy foundation of Confidence.

Secondly, The ſtrength of man is no more a rock then his wiſdom was. The natural property of man

is weakneſs, ſtrength is but accidental to him: thus *Sampſon* tells *Delilah* (enquiring wherein his great ſtrength lay, *Judges* 16.7.) if they binde me with ſeven green withs that were never dried, then ſhall I be *weak, and be as another man.* A man is naturally for ſtrength (not as a Lion or Horſe, but) as a worm, *Job* 25.6. *How much leſs man, that is a worm, and the ſon of man who is a worm?* It were ſingular vanity to account a worm as a pillar of Marble, no leſs folly to look upon the ſtrength of man as a brazen wall. But let us give man ſtrength, let his neck be clothed with thunder, let his ſtrength be the ſtrength of ſtones, his bones as braſs, and his ſinews iron; Let his Confederates be many and potent, the Troops of his valiant ones exceeding numerous, his Reſerves as great mountains at the heels of one another, let the Towers of his defenced Cities reach unto Heaven, yet is he not a foundation of Confidence in reſpect of his ſtrength.

Firſt, becauſe his ſtrength is but permiſſive, dependent. Man is not ſtrong according to the pleaſure of his own will, but after the good will and pleaſure of God: So that when man ſaith, *I will purſue, I will overtake, I will divide the ſpoil: My luſt ſhall be ſatisfied upon them: I will draw my ſword, my hand ſhall deſtroy them*, it many times comes to paſs that in the greatnes of his excellency the Lord overthrows them: *The Sea covers them, they ſink as lead in the mighty waters*, Exod. 15. 9, 10. The ſtrength of man may be (as *Jeroboams* arm) *withered when he ſtretcheth it out furtheſt.* Therefore his ſtrength is no ground of Confidence.

Again, becauſe his ſtrength is limited. God hath

set bounds to it, and those bounds are unknown to us, therefore we are not to confide in the strength of man. A man in his strength may swell as a mighty stream, he may rage and roar like the Sea, but (as to it, so) to his strength God hath set bounds, and said, *Hitherto shalt thou go, and no further.* If the Lord lift up a standard against any man (though he come rolling in as an overflowing flood) he shall become weak as water. Now we being ignorant of the bounds that God hath set to the strength of any, are not therefore to confide in any strength of man: The Lord may have appointed a [m] *brazen wall to their strength*, a pillar beyond which they cannot pass in that occasion, or at that time, in which we expect their arm to be stretched out as of old.

[m] Hic murus aliceneus esto. Hor. Epist. l. 1, Ep. 1.

Thirdly, We are not to hang upon the arm of man, because the strength of God is infinitely greater then mans strength. *If I speak of strength, lo, he is strong, Job* 9.19. We (treading in the steps of this expression) when we would extol a man in the perfections of any quality, use to speak at the same rate, *What do ye speak of knowledge, why there's a learned man! What do ye talk of riches, why there's a rich man indeed!* So emphatical is the Expression here, *If I speak of strength, lo, he is strong:* Infinitely strong, above the line, beyond the proportion of all others. God is so strong, that *though* Babylon *should mount up to Heaven, and though she should fortifie the height of her strength, yet from me shall spoilers come unto her, saith the Lord*, Jer. 51.53. The Lord is so strong, that he can weaken the strength of any: *He poureth contempt upon Princes, and weakneth the strength of the mighty,*

Caryl. in loc.

Job

Job 12.21. Or ſecondly, cauſe weak inſtruments to tread down ſtrength, *O my ſoul,* (they are the words of *Deborah,* Judges 5. 21.) *thou haſt troden down ſtrength*: Or laſtly, turn their Canon upon themſelves, cauſe them to fall upon their own ſword, deſtroy them by their own ſtrength. *I will overthrow the Throne of Kingdoms, and I will deſtroy the ſtrength of the Kingdoms of the Heathen, and I will overthrow their chariots and thoſe that ride in them, and the Horſes and their Riders ſhall come down every one by the ſword of his brother,* Hag. 2.22. Thus you have a ſecond Account, upon which it appears to be the Churches Duty to ceaſe from man.

Man is not to be confided in, *becauſe his breath is in his noſtrils.* They that by Man (in the Text) underſtand the Man Chriſt, muſt by the breath in his noſtrils, underſtand alſo ſomething to render him (not deſpicable, but) terrible. [n] *By the breath in his noſtrils is meant* (ſaith one) *the magnanimous anger, the fierce indignation of Chriſt, with which he ſhall blow upon his Enemies in the day of vengance*; but as we do not entertain their ſenſe of man, ſo we ſhut the door againſt ſuch an interpretation of the breath of his noſtrils; and following our late learned Divines who render it, Whoſe life is ſo frail, that if his noſtrils be but ſtopt that he cannot breath freely, he dyes, whoſe life as a puff of winde paſſing through his noſtrils, may be very ſoon and ſuddenly gone. So alſo the learned *Grotius, Whoſe* [o] *life depends of air, which failing he returns to his duſt.* We uſe it as an Argument to dehort from Confidence in Man, whoſe breath is in his noſtrils: Were the wiſdom or ſtrength of man (in themſelves)

Reaſon. 3.

[n] Magnanima ira, indignatio & vindicta, quam in ſuos hoſtes Chriſtus exercet. Menochius in loc. So Origen, Hieronym. Alvarez. and moſt of the Popiſh Writers.

[o] Cujus ſpiritus &c Vita ejus ab aere pendet, quo intercluſo peribit. Grot. in loc. See Job. 27. 3.

ſelves) a foundation of Confidence (which yet they have appeared not to be) this were enough to deſtroy that foundation, *His breath is in his noſtrils*, he is ſubject to diſeaſes and infirmities: When you expect the man to go forth with your Forces, a fit of the Gout or Stone hath rendred him unſerviceable: There are a thouſand Infirmities incident to mans body; Phyſitians reckon two hundred diſeaſes belonging to the eye, his beſt ſtate is (not a ſtate of certainty, but) of danger, *Verily every man at his beſt ſtate is altogether vanity*, Pſal. 39. 5. Yet (take him with all his infirmities) could he live ever, there were ſome ground upon which the foot of a mans Confidence might ſtand; but *his breath is in his noſtrils*, and thus he ſtands in ſlippery places that confides in an hourly-dying creature. *Tumor momento enaſcens, memento evaneſcens*, we laugh at the folly of our little ones when we ſee them rejoyce in, or grieve for (ſigns they ſet their hearts upon them) the bubbles that are born and die in a moment.

p Ipſam quoque εὐαξίαν periculo vacare medici negant. Orot. Epiſt. 81. B. Maurerio.

The Spirit of God is very copious in deſcribing the brevity of mans life, *Is there not an appointed time to man upon earth? are not his days alſo like the days of an hireling?* Job 7. 1. *Man that is born of a woman is of few days, and full of trouble*, 14. 1. *Man dieth and waſteth away: yea man gives up the ghoſt, and where is he?* 10. *As for man, his days are as graſs*, Pſ. 103. 15. He is called *Corruptible man*, Rom. 1. 23. And as his breath is in his noſtrils, ſo there are many ways of ſtopping it, various means of depriving him of it: heat, cold, drought, moiſture, a prick of a pin, a ſtone of a grape, an hair, any thing, nothing: Some have died

died sneezing, yawning, weeping, laughing: [q] *Zeuxes* died laughing at the picture of an old woman, which he drew with his own hand. *Sophocles* was choked with the stone in a grape: *Diodorus* the Logician died for shame that he could not answer a jocular question propounded at the Table by *Stilpo*. *Joannes Mathesius* preaching upon the raising of the woman of *Naim*'s son from the dead, within three hours after died himself; 'Tis folly then to put our confidence in him, of whom (if he be but a days journey from us) we cannot be confident that he is alive. Thus you have the first Branch of the Doctrine made good, It is the Churches duty. And *it will be the wisdom of the Churches Enemies to cease from man*: The Spirit of God tells you, *there is no king saved by the multitude of an host: A mighty man is not delivered by much strength; an Horse is a vain thing for safety, neither shall he deliver any by his great strength*, Psal. 33.16, 17. and the same Spirit dehorts you from confiding in the sons of the Mighty: *Put not your trust in Princes, nor in the son of man in whom there is no help*, Psal. 146. 3. You have doted upon the name of a King, you have idolized Kings, you have prefer'd them to God himself: when God hath commanded one thing, and your King another, [r] contemning the Commandment of God, you have yielded obedience to man; and therefore the Lord hath poured contempt upon them, brought them down from the Throne into the dust. The name of King is swallowed up in victory by the Parliament of this Commonwealth: It is become a name that will devour the man and his fathers house, that (openly) makes mention

[q] Mille viæ lethi, Strad. πρόβλημα. Cur Steruuentes salut. Unus introitus, innumeri exitus.

The Book of Sports.

[r] Si aliud Deus, aliud Imperator jubeat, contempto hoc, obtemperandum est Deo. August:

tion of it in this Land; Ceaſe therefore from man: Had the Churches Enemies a Spring of Wiſdom in themſelves, or were they wiſer then God, then you might rationally ſay a Confederacy to them that ſay a Confederacy; had the Enemy an Independent, unlimited, infinite ſtrength; were his arm ſtronger then the Arm of the Lord, then you might ſecurely cleave to him, own him, confide in him; but ſince their Counſels have been infatuated, their Power is limited, and the Lord hath them (as he hath the Devil) in a Chain; Ceaſe from man: *Depart I pray you from the Tents of theſe wicked men, and touch nothing of theirs, leaſt ye be conſumed in all their ſins*, Numb. 16. 26. The Lord hath begun to break the arm of their Power, and he hath ſet it upon the hearts of his People to believe that he is at hand, to accompliſh his work in righteouſneſs.

The Earl of Derby routed.

Having thus endeavored to make good the Doctrine, the Improvement of it will be directed to the Church in a double Exhortation.

First, to the practice of the Duty, to Ceaſe indeed from Man: Truly the Lord is worthy to be wonderful in our eyes in two things; reſtraining the growing Power of the Enemy, and cauſing the Horn of his Servants to flouriſh. For the firſt, the Enemy did (and might very rationally) expect that if he could ſet the ſole of his foot (his wearied foot) upon Engliſh ground, his ſtrength would take root downward, and bring forth fruit upward; it could not but be expected on all hands, that the further he roll'd the greater ſtrength he would gather; that before he had paſſed through one Countrey, he would become a mighty Moun-

Mountain; yet behold (and admire God) though at his entrance he leave our Army Fourscore Miles in his Rear, their flesh wearied, and their spirit almost languishing through the continued difficulties they met with in a strange Land; though he appear in a County very fond of him, that invited him in, where the Design was laid, he coming in according to the cue that he had from hence, though he strike many sparks among Brands lately quenched, that are but too prone to take fire; and though he march with an Idol in the head of his Army, *The name of a King*, to which the generality of this Nation are very superstitious, too ready to bow down to it, and submit their necks to a Tyrants feet (four Circumstances, that were each of them big with the ruine of all that is dear to us) yet behold (I say) the Cords of his Tent (through the goodness of God) are not stretched out, his Horn is not exalted, there are no (considerable) Cubits added to his Stature, his Strength is at a stand, much about the same scantling it was when he fled out of *Scotland*.

{ Facile ignem concipiunt quæ paulo ante extinctæ sunt faces. Strad: de Bello Belgic.

And for our Armies, though they were scattered here and there, not onely in the corners of our own, but the most considerable part of them in a Forraign Land; the Lord hath gathered them together with his Arm, united them in a Body, made them to increase with the increase of God, and given them to overtake the Enemy: I beseech you therefore, since the Lord hath done this for us, made us strong, and not suffered the strength of the Enemy to increase, do not you spoil the Friends of their strength, or clothe the Arm of your Enemy with might, by placing your confidence in man.

O think you hear the Army of your Friends (that have been wont to Conquer, who ſcarce know how to flye before an Enemy) ſpeaking in your ears to this effect: *We are going up this day, in the Name of the Lord, againſt a Potent, Numerous, Skilful, Revengeful, Bloody Enemy; were thier Power, Number, Skill doubled, were thier Rage and Fury ſeven times hotter, yet would we not be diſmaid, we would not ſtop our ears againſt the Lords call, nor withhold our hands from his work; we are not in the leaſt afraid of Enemies, but we are afraid of you our Friends; fear hath taken hold upon our hearts, leſt you ſhould fight againſt us by putting your confidence in us; leſt by looking upon us as your preſent help in trouble, you ſhould provoke the Lord to withdraw his preſence from us: we are confident, notwithſtanding all our unworthineſs, and your vain confidence, this precious Cauſe of the Lord ſhall proſper: but our Lives may be Sacrificed upon the account of your folly, and the Lord may chaſtiſe your fleſhly confidence, by breaking the arm of fleſh in pieces, if you do not ceaſe from us (for what are we to be accounted of, and is not our breath in our noſtrils?) the Lord may refuſe to go up with us, and then we ſhall be weak, even as a company of other men; we ſhall turn our backs in the day of Battel, yea, we ſhall flie when no man purſueth: we beſeech you therefore, by all our Watchings and Faſtings, by all the hunger and cold that we have undergone for you, by all our Blood that hath been ſpilt as water, by the Scars of all thoſe wounds which we have received for you; Ceaſe from man: By all your Enjoyments, by all your Relations, Wives, Parents, little Ones; by your Liberties Temporal, Spiritual,*

[a] Ego nihil mihi tribuo, ſed nec valde mihi metuo a tali Antagoniſta, Lips: adver: Dialogiſt.

ritual; Ceaſe from man: As you love Zion, as you value the Goſpel, as you prize your Priviledges, as the glory of the Lord is dear to you; Ceaſe from man: we are not worthy to ſay, for our ſakes, but for Sions *ſake, and for the Goſpels ſake, yea for your Souls ſake, and for the Lords ſake we beſeech you, Ceaſe from man:* And I beſeech you hear them in that which they ask at your hands, ſince all that is dear to you is concerned in it. And that I may faſten this duty upon your hearts, I ſhall make uſe of three Conſiderations as Nails.

Conſider. 1. Conſider firſt, That the end for which the Lord ſhakes the Earth, why he humbles the lofty ones, and bows down the haughtineſs of man, is, That the Lord alone may be exalted: *The lofty looks of man ſhall be humbled, and the haughtineſs of man ſhall be bowed down, and the Lord alone ſhall be exalted in that day*, Iſaiah 2. 11. and again, *ver.* 17. Now when we place our confidence in any thing but God, we exalt it into the Throne of God; the Lord may and doth delight to uſe Inſtruments (not out of neceſſity, but in a way of good will) he may and doth put much honor upon thoſe he makes uſe of, as the Hinges upon which a State turns; but he will never endure that the honor which is due unto his Name ſhould be given to any Inſtruments whatſoever. The Brazen Serpent, when the People burn Incenſe to it, muſt (though ſet up by the eſpecial appointment of God) be broken in pieces: Golden Inſtruments in the Lords hand, are rendred *Nehuſhtan* (a piece of braſs) by putting our confidence in them. We might have enjoyed to this day (thoſe *dear Names*) *White*, and *Pym*,

and *Hamden*, and *Brooks*, and *Rainsborough*, and *Thornaugh*, and *Ewres*, and *Graves*, &c. had not our confidence in them been a Dart through their Liver; u be wiſer for the future, and that you may enjoy your Worthies, Ceaſe from them.

u Magiſter eſt hodiernus, heſternus Error: Bel. Belg. Homines poſt damna prudentiores ſunt, ac docent plerumq; quæ nocent. Idem.

We ſhould Proclaim our ſelves unworthy of ſuch Inſtruments, did we not thankfully acknowledge to the Lord, his ſingular goodneſs, in *raiſing up ſeven Shepherds, and eight Principal Men for us in* the Parliament and Councel of State, in filling their hearts with Courage and Zeal, to take the Lyon by the Beard, to execute Juſtice upon the head of the great Offender: we have great cauſe to acknowledge to the Lord their faithfulneſs, when we have w beheld *many ſurvive their own Reputation, ſeeing (with their own eyes) the honor and glory buryed which they had formerly purchaſed*: yet the Lord hath not raiſed them up that they ſhould exalt themſelves, or be lifted up into the room of God by us, but that they ſhould be an higher Scaffold for the building up of his glory.

w Mont. Eſſays.

Your hearts cannot but rejoyce before, and to the Lord, in behalf of the General; that the Lord (out of the eſpecial reſpect he had to his People) created him, and raiſed him up for us *(and we remember the time too)* furniſhed him with ſuch rare Endowments for that high Employment, that he who would take a compleat General, muſt limb after his Copy: We can ſay, *That the Horſe and his Rider have been broken by him, the Captains and Rulers broken in pieces*: We can ſay, that the x Name of *Cromwel* hath been a terror to the Enemy; but this onely, as he hath been a

x Sola Ducis fama interdum Bella profligavit, Str: Bel. Belg.

Battel-

Battel-ax, and weapons of War in the hand of the Lord, for the Exaltation of the Name of the Lord, not that we ſhould exalt him above the Line of an Inſtrument in the Lords hand.

Did we not make our boaſt of God in our Army, we ſhould ſin: Did we not acknowledge that *he hath taught their hands to War, and their fingers to fight*, Did we not bleſs the Lord for them, that *offered themſelves ſo willingly to the help of the Lord againſt the mighty*, that in the abſence of dear relations continued ſo chearfully in the midſt of ſo many difficulties, It would be an evil in us not to boaſt (in God) of their unparallel'd Valor, matchleſs Unanimity, and unwearied Labors; yea (as *Strada* of the Prince of *Orange* and Duke of *Alba*) [y] the hearts of their Enemies admired them in ſecret for theſe things, though openly their mouths overflow'd with their reproaches, yet the Lord hath done all this, that himſelf alone might be exalted.

[y] Orangius palam oderat Ducem Albanum, & clam admirabatur, Strad. Bel. Belg.

The Enemy is not ſo [z] inconſiderable, as to be deſpiſed upon any carnal ground whatſoever. It is true, (upon a ſpiritual Accompt) *The Virgin, the daughter of* Zion *hath deſpiſed them, and laughed them to ſcorn, the daughter of* Jeruſalem *hath ſhaken her head at them*, (2 Kings 19.21.) in the ſtrength of the Lord, as they are his Enemies, becauſe he that ſits in heaven laughs: but they are not to be deſpiſed upon a carnal Accompt: for

Conſider. 2.

[z] Nihil tam firmum cui non ſit periculum ab invalido. Idem.

Firſt, leſs Armies with leſs Advantages, have done a far greater work. The late King of *Sweden* croſs'd the *Baltick* Sea with (not above) Eighth thouſand men, and harraſed (almoſt) all *Germany*, ſpoiled their

Cities, laid their Towns waste, and sowed their Fields with desolation.

Again, greater Armies (then ours) have miscarried upon the contempt of weaker Enemies. When the French (under the the Duke of *Alenson*) had entred *Antwerp*, and possessed themselves of the gates thereof, they (contemning the weak remaining part of the Enemy) fell to plundering the City, but *they purchased the experience at a dear rate*, (for they were most of them slain, the rest shamefully beaten out of the City again by a few that remained unconquered at their entrance. [a] *That a weak Enemy is not to be contemned*, the Spirit of God, and the Experience of all Ages assert this, *Though you had smitten the whole Army of the* Chaldeans *that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this City with fire*, Jerem. 37.10. *Nihil in hostibus vel semivictis tuto despicitur*, and the Commanders of Armies have in all Ages found a certain truth in that military Maxim, [b] *He findes his Enemy strong at a dear rate, who contemns him as weak.*

[a] Iste contemptus hostium Gallos perdidit. Strad. Bel: Belg.

[b] Majorem experti hostem, qui contrupserint ut minorem. Strada Bel: Belgic.

Thirdly, The desperate condition of the Enemy may render him not despicable. [c] *Necessity hath sharp teeth.* The Commander in chief of the Enemies Army, is (credibly) reported to have brought in a *Crown and Coffin with him.* A Crown is a fair prize, a man will put out the utmost of his strength to attain it, the shinings of it take a carnal eye so far, that he will wade to the chin in blood, rather then set down any where short of it, and he that must die, will sell his life at as dear a rate as he can: [d] *Dying creatures bite deadly*, so that

[c] Gravissimi sunt morsus irritatæ necessitatis. Mont.

A morte propinqua vim capiunt Strad. prolus. Statii Stylo.

[d] Morientium morsus animantium lætales sunt Idem Bel: Belg.

that if the Lord come not upon their ſpirits in his terror, the Victory is like to coſt us dear.

What the effect of truſting in man, in your own ſtrength, will be. *Becauſe thou didſt truſt in thy way, in the multitude of thy mighty men, therefore ſhall a tumult ariſe among thy people, and all thy Fortreſſes ſhall be ſpoiled, as* Shalmon *ſpoiled* Betharbel *in the day of battel: the Mother was daſhed in pieces upon her children,* Hoſ. 10.13,14. God may ſay (if you lean upon the arm of fleſh) They hoped in their Parliament, let it ſave them; They truſted in their Army, let them deliver them: There is a Curſe denounced againſt it, and it will cleave to the man that leaneth upon fleſh. *Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arm,* and *whoſe heart departeth from the Lord,* Jerem. 17,5. If you conſider theſe things aright, you will ſay (with *David* Pſalm 44.6.) *I will not truſt in my bowe, neither ſhall my ſword ſave me.* The Apoſtle ſaith, *When I am weak, then am I ſtrong:* 'Tis a Paradox to carnal Reaſon, but to a ſanctified underſtanding a fair Truth built upon a ſolid rock: We need not fear our weakneſs at any time, but we may well be afraid of our ſtrength; we are never ſtronger then when we are weak in our own eyes, never weaker then when we eſteem our ſelves ſtrong in our ſelves: Ceaſe therefore from man, and be intreated once more not to give occaſion to have it ſpoken of our Army what was ſaid of *Caſar*, [c] That *he received not his wounds from the ſwords of Enemies, but from the hands of friends;* If they ſhall return wounded from the battel, let them not have ground to ſay, (becauſe of your Confidence in

Conſider. 3.

2 Cor. 12, 10.

[c] Sane Julium Cæſarem non Pompeiani, ſed amici peremerunt. Sen. de Ira l. 3. c. 20.

in them.) *These are the wounds with which we were wounded in the house of our friends*, Zech. 13.6.

To conclude, That we may indeed cease from man, and cast our selves and the concernments of our wholly upon God, be exhorted secondly to *walk in the light of the Lord*, in the light of his Providence; eye God in the way that he led us hitherto. Remember *Newbery*, and *Marston*, & *Naseby*, remember *Dunbar* and *Fife*, and *Sterling*: Nothing takes a mans heart off from the creature so much as eying God doth. He that walks in the light of Gods providence, findes his heart lifted up to God, the hands of his Confidence strengthned in God. *The Lord hath delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philistim*, 1 Sam. 17.37. The Lord hath vouchsafed us a precious first-fruit of his Love and Power, he hath given us one token more that he hath not withdrawn himself from us, an earnest of his presence in the Defeat given to a part of that Army, and since the Lord hath evidenced his presence with us, we may much better say of it then *Augustus* could of *Tiberius*, [f] *That he expected success in every undertaking that* Tiberius *was engaged in, and feared the miscarriage of every Design in which* Tiberius *had not an hand.* The *Lord of hosts is with us, the God of* Jacob *is our Refuge.* Remember through what streights he hath brought us, and be confident in the light of his Providence. We may say of many acts of Providence (as he upon the extraction of *Moses* out of the Waters) [g] *Who that hath seen God leading his people in such a path, opening such or such a door to them, levelling*

Isaiah 2.5.

Videnti Deum omnis creatura est angusta.

The Earl of Derby defeated in Lancashire.

[f] Nihil se non sperare Tiberio comite, nihil non timere illo deficiente. Suet: in vita Tiber.

[g] Quis vel animum despondere in ultimo rerum discrimine, cum talia tam mirifice effecta esse perspexerit? Prid: ad extractionem Mosis.

ling ſuch Mountains before them, and making their way plain, would ever ſuffer his Soul to be caſt down, or his Spirit diſquieted in him? None of them that truſt in the Lord ſhall be deſolate. Be not afraid of the Enemies power: all the ſtrength that is not of God, ſhall be deſtroyed. *Take away her Battlements, for they are not the Lords*, Jerem. 5.10. Pſal. 34. ult.

Know the power of the Lord: *If he look upon the earth it trembles, if he touch the mountains they ſmoke, by the blaſt of God his Enemies periſh, by the breath of his noſtrils they are conſumed.* The Lord cannot want help to perform his Councel, to accompliſh his Deſign, ſince *the Chariots of God are Twenty thouſand, even Thouſands of Angels*, Pſal. 68.17. Study then the name of God, and you will effectually ceaſe from Man. *They that know thy Name, will put their truſt in thee*, Pſalm 9.10.

The End.